M 1030

August 22, 1966

A. There are a few things that I would like to mention. Is Bob here?

Q. "Yes."

A. Do you remember last week? We talked about a certain satisfaction when a thing is done well, and someone can stroke you the right way, and you start to feel warm all over. You see Bob, you did a very good job on the little shelf there next to my chair. It is neat, it is exactly right, so I thank you for it. Oh, is Judith here?

Q. "Yes."

A. Well, will you wait, afterwards I will have to say something. This question of what you get out of the meeting? How soon it dissipates, that even with the best of intention you go out of the door, and as soon as you are on the street you almost have forgotten and, of course, sometimes you do remember, tomorrow, and during the week you remember, but it is very little, and you have to safeguard against this. In order to help you how to do that, I will ask you, no loitering after the meeting, when finished go!

There are a few jobs that have to be done, and for them, for such jobs I would like to have regularly for one month certain people take care of it, one for instance is the rolling up of the rugs, and putting them back again, setting up the chairs, and of course, the protection of the front windows.

There maybe volunteers for that, but we have to be able to count on them for every week, on Mondays for that month. Maybe for Tuesday there are other people.

Were you late last time?

Laughter.

You are not the one who has to put the oil on it?

Q. No.

A. Alright.

Will you please volunteer for that and John will be in charge to see that it is being done.

There is another thing, that you must also remember, and I may as well get it over with because we are not as yet talking about work.

G. used to say there are two things that are important for men, and by which kind of attitude toward these two things he has, you can judge him. One is sex, and the other is money. Now about your sex life I do not know very much, and it is far better that I don't, because it remains your private affair.

As far as money is concerned, I become a little bit concerned with it, only a very small part, but it has to do with the payment for these groups, and you are still delinquent. Some of you don't pay, cannot, I can understand that. You do not pay after the beginning of next month, you know I prefer payment a month in advance, and if you have difficulties, you start to save during this month so that you have it by the end of the month. This is now I might call it a requirement

in order to test for yourselves how strong you can be, and what you can do regarding your own promises, and for that reason I mention it because I want to help you, because if you become delinquent in these things, you will also be delinquent in many many other things of ordinary things in life.

You have to learn, it is probably a little late for learning, most of us are grown up, and surely are not children any more. At the same time I have to say this every once in a while, and it doesn't faze- me, I really do not care about it, but you have to care because it determines your attitude regarding work, and if you fail in little payments of this kind, you will fail in efforts of work.

As you know Monday, the Monday Group is devoted to work, not necessarily commited, but devoted. So look into (yourselves,) your conscience, and see where you have failed this month, and where it is you have intentions to fail next month.

For those people who cannot pay, I will give a task that you have to write, once and for all, before the first of the new month that you cannot pay, and that you give me the reason. You cannot pay that much, but perhaps you can pay a little less, whatever it maybe. But I have to have that letter, and it has to be in my hands before the first of the month! I am going to make it very strict now, because I really mena business. You have to understand, that it is, again I say not for me. You have to understand it, it is not

for me, it is for you to find out in what way you can become responsible. Surely as an ordinary human being in ordinary life, and when it refers to the wish to grow up, become really somebody, a person who could be relied on, and could become harmonious under sufficient control, whatever the aims are which you have in mind, and you say that you wish to work and to what extent you pretend.
Promises are promises, such a letter has to be in my hand before the first of the new month, when it is not, I will have you checked at the door, and if you cannot make a payment before the first of the month, and you appear after the first, I will give orders to Lloyd, who is the secretary, to refuse you admittance. I am now quite serious about it, I wqnt to get through with it for now and all! I am serious about it, it is not my duty to tell you where you have obligations, that is your own conscience. It is to some extent my duty to help you to build a conscience, but you have to understand I am not like a school master going after you, and putting you into a corner when you have done something wrong and need punishment. You punish yourselves, and become serious about it. That you cannot pay I understand, but you have to be open about it, and it has to be renewed, that is you have to have absolution from me every month, until finally you see some way out, of being able to assist in the maintenace of this kind of work because after all that is what we are interested in. You find out if it is of any particular value to you. When I am not here, and you are by yourselves and who

will then take a certain responsibility so that you can help each other, and that you derive from a group meeting a certain amount of impetus, or help, or stimulus, or something that you need, and you know you need, if you are serious, and if you are not that serious then, of course, be honest and give it up now.

If you want to come to Monday meetings I also require as you know that you attend regularly, also on this I will start checking up. If you cannot come advise me, probably also by letter when you cannot make it because you are out of town, on vacation, exams, busy whatever it may be, at least have the decency of letting me know.

Monday is not going to be any longer a nice little in,when you drop in any time.

You see either you come, or not!

It is the same rule for Tuesday. Tuesday is very good, good attendance.

If you cannot do it, come Wednesday when there are not such strict rules, you can come or not come, and to some extent we talk enough about Gurdjieff that you can derive enough stimulus from that, if you want to.

If you cannot do that stay away, keep on reading if you like, but in any event consider it, and consider it in the way I mean it, and I don't think there is any mistake about how I mean it.

So also when you ask questions, questions have to be asked in a group.

When we finish the meeting, I prefer to be alone.

I do not like to shake hands with too many so called friends.

I do not want, at the the end of the meeting, any of you, or somebody to come into the little room and say: "Now, how when I your request, ..."

A question or desire to wish to know belongs in a group.

There is very little that is private about this kind of work.

It is a human attribute that you have to develop, and although it has to do with a certain attitude, many times you do not dare to talk about in the strange world, you can talk about it here.

You have to formulate your questions, and you have to come prepared. If for some reason or other it may be that there are too many who talk,or I talk too much, then you simply store the question for next week and then you ask as a priority. Let him,.. ask the question first, because it is a burning question. Sometimes I say you have to report on a task, hold up your arm, and if I cannot answer at least I can see it, and you are not further responsible forit.

In order to hold on to whatever you might acquire on an evening like this, you go out when you have no business, go out of the door, disappear, go to a coffee house, or sit in a car.

Exceptionally perhaps you may go upstairs and sit in the library, I would say but very perhaps because it is too late.

Do not bother me at the end, that is, leave me alone, at least

give me that kind of freedom.

So now my children, I call you that because in a certain way I am your father, because I am much older than you are, what I try to tell you sometimes has to do in a kind of way to help you either to formulate or give a certain indication in which way to conduct your life, or rather there are certain questions that are important to you, and to which you might need a little guidance. So in this sense, it is educational, but it has to do, of course, with the possible spiritual development and understanding of your inner life.

So now what questions have you got in your mind?
I hope not too many on your mind, but if there are questions what you have on your heart, those become very important.

Q. It is in relation to my task what I had for two weeks, -- stopped-- It added a new strength that it carried through the whole week, both weeks, even though I did the task only three times a week, and selected days beforehand. Of course, on the days that I was not to do it, it still was a different day, and working by myself, I find to do tasks by myself can help and can give me moments of being awake. But not like this, and I become very much aware of after my morning of it carrying over like for the rest of the morning, after these moments I become very aware of something in the morning, that I have seen for over these past years, and have been, of course, in my memory subjectively, I seen, I thought about it, I wondered about it,

but it became increasingly obvious too in the morning there is a certain something, I want something, I wondered if this would be something perhaps to work on now, and in the future because there is something that you have started for me to a certain point, I don't want to lose it.

A. Now what did you think about work in the morning? About yourself? You think about proper attitude. You also consider on such days you did the task, the reason why you want to do it. How is it during the day when you happen to think about work, and you remember what you have done. Sometimes you are maybe alittle critical about it because of your behavior, that kind of behavior that was unconscious was not entirely correct, or it was not becoming to a certain picture you have of yourself what is then at such a time your attitude?

Q. I cannot say always Mr. Nyland.

A. It can happen once in a while.

Q. There is an effort very often when a thought comes I know now when I am working, when I am around people, how I can make an effort. How I can have something for myself without affecting others, it doesn't matter if it affects anyone except from the standpoint of commonsense, as you said.

A. Does it affect your conscience?

Q. The morning definitely affects it.

A. If it goes deep enough for that 'your conscience' you know that one almost at such time swears, if one could come every once in a while during the d y to such a state.

Here I have a picture how I have been. I happen to remember, what remembers? I could have remembered perhaps, but I was not, and whatever the reason was, I was not conscious, only now I remember it. All of a sudden work seems to appear.

Q. Mr. Nyland, I know exactly what you are speaking of, it happens to me sometimes when this is possible, but turns into a subjective thing which is not self-pity, but tinges on it. I cannot seem to get through that.

A. It is alright, that it is of course, it will remain subconscious, it is ordinary.

Q. In speaking, and feeling about it, it is almost a guilt thing rather than being awake.

A. Guilt is good, guilt is exactly like that. I say guilt I have missed an opportunity, I say that one almost swears, "God damn it, how is it possible that I could not have been awake?" This is the statement that I can make sometimes.

Q. Then I become identified with that thought, I become depressed.

A. That is good, wait until the depression is gone, and then try to wake up, then you make a token of it, then you feel really sorry, feel guilt, when you have pity about yourself, or have seen that moment when you were unconscious, and you wished that you have been conscious, say it, "How stupid, how impossible, why is it that I have to be like this? Why can't I remember? What happens to me? Why am I so taken up by this and that," and start and continue to question until that kind of a response, you call it pity, if you like, pity about

yourself: "Pity me, that I am like this still unconscious, and I sometimes wish so very much that I would be different," you see one keeps this to oneself.

Q. I felt sometimes when it has been like this, I might go mad.

A. No Beverly, you won't. Say it and it will relieve you. But you must say it, if you possibly can aloud.

Q. (Nervous laughter)

A. No, Beverly, you don't have to worry about that, but you do it, and you will see, it will be a certain light for you, serve as a certain light for you, and you will come to the realization, I start!

Q. Then in effect, should I take this as an exercise at the beginning of the day?

A. Could be. You will see it doesn't happen once a day, sometimes ten times a day.

Q. If it will come during the day, it may not be possible.

A. If it will come, you deposit it as something as a real wish, but at that moment you cannot do anything about that wish. But it is, it will be, that is, indelibly inscribed, and at the proper time when conditions are a little more conducive, it will come to the foreground, and you will remember it. You will remember, oh yes, I have a little debt to pay, then you will. When it is not the proper time for it, because you become involved. (Leave it for later.)

Q. Leave it for later.

A. Good.

A. Yes, David.

Q. My task.

A. Have you had a task?

Q. Yes, but it was never followed through after I spoke that time.

A. Did you leave it, did you just forget about it?

Q. Not forget,I have not forgotten about it, I did not hear anything further about it, there was no mention about it.

A. Didn't I end up saying: "Now, what are you going to do?"

Q. Oh, yes, but it was never followed through as a task.

A. Do you have to wait until I say: "It is a task David, you are going to do this. Do you realize the task is, that it is necessary for you to work. (It is a task!) Its the realization that you do not depend on me. Its something that you have to become quite clear about, that the reason for work is yourself, and that within you, and within all the possibilities of your life and belonging to the framework in which you live, and with your personality the way it is, and whatever capacity there is of you, that is, it is always possible to draw conclusion that wishing to work because you need it.

The task is during the day now to say when you realize that you need it. How often can you think about honestly say, I would need now the effort or the possibility, it does not mean you can do it, but you go with that added, as I say, to your framework, to the totality of your personality which contains at times certain indication of something else that

exists. The more this kind of realization is there that I am quite definitely made up of two different entities that although I live, and become identified and remain identified with one entity, and it is practically all the time that I am identified with it, that there is something in me that is still different, and it is not identified, and stays by itself. Only identification is not with me, but it is with the totality of the total let's call it self. Sometimes Braunton has called it over-self, sometimes it is called reality within, sometimes it is called God's voice.

If one at such a time knows that there is two of that kind, that the one is indestructible, indelible, omnipresent, only existing, and that the other is just a manifestation by means of the body, and so forth, whatever there is of the personality, at such a time I know there is a need for the personality to understand that there is something like that also in existence. Usually, it remains that kind of a gap because many people understand that there are sometimes, and at good moments say yes, 'there is something, a little b it more exxential in me, and I wish I could live there all the time.' The gap is, I cannot overbridge it because I do not know how. But the question is when I seethis need, you also need to know this is your conscinnce. If you once know there is the possibility of getting out of this particular dilemma, and to be able to shift the point of gravity to that what is

your real self, and more and more it ought to be possible to live from that standpoint, and not constantly become and remain for ever and ever, and live and remain, in the identification of personality.

So your task is to try and see how often during the day you come to that kind of a realization, and when you do the thing, you ask yourself, 'do I need work?' When the answer is from your heart saying, 'yes' you are at that moment in contact with something else.

If the answer is half-hearted, or if the answer is intellectual, you are still in the realm of your own personality, and then if that is the case even with the best of intentions you never get out of it. The only way then would be to really pray that that possibility, the other possibility could be yours.

Don't ever leave the meeting, if you feel you need a task, without finding out what it is, and there is some opportunity during the meeting, or afterwards you give a task you, for yourselves.

Alright.

Q. You asked me a week ago, before you went away, about a task you gave me for 3-4 weeks.
It was hard to accept at that moment because I did not want to get into something I saw very clearly, I did not want to admit, and then afterwards for some reason it became so easy to see that for a moment I almost laughed, and said, 'you know how simple it really is' but on the other hand, how many hurdles I have to go through to achieve that moment to see it or accept it.

A. So and then? It is a very small hurdle that you have to overcome, but since you don't apparently at such a time have the strength or the wish, it looks as if all the hurdles are put together and it looks big. The hurdle is one of non-reality.
Every once in a while it is compared by believing that one is in prison, in reality one is not. It is as thin as the scale of the egg with the little chicken inside.
But it is a difference between when I say, 'yes' or I say, 'no' and if I even want to formulate no, in myself, I could make my voice say 'yes!'
This is now when you have an obstacle in front of you.

The first impression probably is you cannot do it, it is too much, or there is no desire. If you at such a time can say for yourself definitely, 'I cannot do it' and listen to that, and repeat it until you start to question that you mean it, and there is a chance you mean it, and keep saying it,

'I cannot do it, I do not wish' the responsibility of this is the truth, and if that is the case, and after ten times saying it, and you still say it, and you mean it, let it go! The chances are much greater during that period hearing yurself saying it, that something else starts in your mind. 'Isn't that radiculous that I make that statement, who is this that cannot do?'

Q. How can I maintain something that I am aware of?

A. How much is there to maintain?

You remember last time we talked about making a resume. There was a question for you that what there was to edit? What you were reading? The idea was to put it against a background of your knowledge. We also talked about this question to do something big, andI told you don't.
How much is there at the present time? This you might ask yourself now, as you really know and what you really feel, and to what extent you have used this knowledge with the feeling of making attempts to wake up in accordance with the ordinary rules of ABC. On what you can base that you can say for yourself, this I know, this is part of me, this is so clear that I can convinced anybody! This is my own, so that no one can argue me out of it. This is what I have, it is so strong that not even God can take it away from me.

Whatever it is, has quantity, has quality. This you have to know for yourself. This youmaintain and in the act of maintaining it, and the requirement being that you try to feed

it, you will not only maintain it, but it will grow. It all depends where you start from, and to what extent with what you start is pure enough, it has to reach a certain degree of purity, if there are too many let's call them of wrong particles mixed with it, finally they will have the upper hand. The beginning of work, the beginning of 'I' is subject to exactly the same rules as ordinary life presents. It is a growing possibility and has a destructive possibility, and whatever we now call bag germs, or sicknesses, things that destroy, cancerous conditions, all this is against some form of life which would like to remain, and continue in its existence, but that what is negative, let's call it the impurity, and what is positive purity. Many times I don't realize that I am living under conditions where it is natural that I will be destroyed. If I know this, I have to be doubly on guard because I have to maintain a certain form of life for the sake to multiply it. I am also going against a kind of force that will destroy it.

The development of work, one's interest in work, the development of 'I' from a very small beginning to something that really can start to exist, and to assert itself, all the time remaining subject to that law which will draw it down to earth, and finally dissolve it, or even bury it. So when I talk about the maintenance of my interest in work and the maintenance of that what might have started as a

I start to question in my life what is it really that I can really do without? This is a very important point. What is there that I can throw overboard, that I would consider as ballast, and that I could lose a great deal of myself almost to the point that I can live, I can be living, on bread and water, or living in silence.
When that point has been reached, then there is a possible turning around and starting to grow. He who will lose his life, will find it!

It is a very difficult thing, it is not easy and it is not natural. So it will not come, it has to be done by very determined effort. Here I am alone, I am on my own, I am away from the group stimulus, I am afraid that my own thoughts keep on running around in that little circle. How can I get out of that circle? Only by constantly making an attempt to introduce activity and by trying to awake to that activity physically the more you now can increase physically all the different kinds of form of activity whatever it may be including standing on your head. Everything that you can make this body do which is different from the usual mechanical behavior forms of behavior all of them will be to the good, because it will give you an opportunity, when it is different, that you are reminded you do it for a certain purpose, there maybe some energy left with which you can try to wake up.

I will give you a task, but lets work this out for yourself. You can write me after a month. Alright? Good.

Who is it in the back there? Yes!

Q. My task was to carry over to this week...

A. Essentially wasn't it?

Q. It was not too good at first, but then it began to get better the other week.

A. You see, you already are used to the other way.

Yes Miriam.

Q. The problem is that although I work at first, but I reach a point where I do not work any more. I like a task.

A. Miriam, there is not a question of you reaching a point or there is not enough interest. Interest is based on the realization of what you are. It is exactly that what you think you are, you still care, you care very much, there is a certain something, I would not call it smugness, there is a wish to quiet a desire of work when it is starting to become a little disturbing, that is why at the beginning I said, just avoid it! No, I said, give into it! Somewhere in between is a possibility of remaining awake, and the task is now for you to find out again at what time that otherwise you would give in to your ordinary mechanicality, and you oppose it a little, and at that time, that what you now oppose it with, as a wish has to be based on a real desire that you want to have something to do about.

If you consider it something like a tendency, when I start to realize what a tendency is, there has to be a point where it must become useful to me. You probably will remember at the beginning of last year, I started to talk about tendencies, and if you do remember we used to have a list of tendencies, one for each month. Do you remeber that?

Q. Yes.

A. At the beginning of this year, it is going to be a year where the tendencies have to be changed, and have to be used for a certain purpose for waking up by going against them. We are still under that form of activity. I know enough about myself, and I have seen it many times. The tendencies have been many times emphasized in order to bring it to my notice a little better, but that is only so small, it is at most a description of what I am now. I am looking for an improvement that is I see the tendency of some characteristic that I would like to improve, (to improve yourselves) I would not like that characteristic, it is quite right, you have a perfect right to determine what you think is better for you, particularly, when the better is related to the possibility of working. There are two things always. The better man on earth and what is right for him from the standpoint of his further development, of course, they are not the same. But when I take my tendencies which belong to ordinary life and go againt them, or rather I try to eliminate them

I might solve two problems, one is that in accordance with the ordinary affairs of ordinary existence I may even become a better person or maybe more liked, more sufficient or more under control. At the same time that what I now do in order to overcome such a tendency represents because of the friction a certain form of energy which may become useful when I wish to use it at the same time for the purpose of further growth.

So ultimately, I can reach a state in which a tendency has been reduced because I changed it a little , at the same that what I now could become and use the energy of friction for the purpose by conversion for wanting to wake up with this something else has started to form in me, which gradually could grow enough so as to take over, and become a guide for me, and that the final result could be that if this 'I' could grow up and under the influence of 'I', being what it is, what 'I' is, that is what representing for me on earth a higher form of being, a level which is above earth, it is away from earth, but because of the presence of that in my life the different tendencies I have had will be influenced by that kind,you might call it, atmosphere created which at times will not tolerate the kind of thing in which my ordinary life finds itself and when there is a great deal of waste of energy which should not take place from the standpoint of 'I'. I do not know if you understand this, but it depends entirely which place

you will give to the possibility of the development of an 'I' which could become your master, or at least become aguide, and all of this and it is worth while to think about it depends entirely on this kind of concept that I am interested in work, in trying to create something which of course at the present time doesn't exist, but which later on if it could develop would have a power, and I endow it with the potentiality of a power, a godlike power if you wish, of something that I then could take over and influence it, consider 'I', which 'I' then will take over and influence that what is my personality.

Let me explain it a little bit differently, whenever energies are being used in ordinary life they go to the maintenance of my body, and sometimes to the growth of that what is in my body as organs. I don't think that when I remain alive and sufficiently alert to life when I still have sufficient wish to live on earth that I will lack energy. I will get energy from the different foods that I get, ordinary food, and air, and impressions, and it is transformed in me, digested in some form or other made suitable for the further building up and not only the maintenance but also possible development of myself in any of the three directions of my centers. This energy is what I have available when I am so called not dead as yet, that is I have not died in any of my three centers, I am still interested.

Now how to change this energy which is available which I at the present time I have under control to some extent, and to some extent I cannot help where it is being spent because gradually that what my body wishes is and belongs to the body and may not be under the influence of the mind, or a telling it what to do, and reversely whatever might take place in the mind, in my feeling center all of that requires energy of a kind in order to maintain itself or themselves, or maintain the life force in them. Now I have an idea that I would like to develop, and I would like to develop make actual what is potential in me. It is that kind of direction which I say, as not on earth, it is not on the surface, I must get away from the surface, and that I represent by saying, 'I' want to grow up! I want to build myself something that can stand up, that is can grow along a vertical line, towards heaven, or towards something that is at least free from earth, for that I need energy, and it is now a question where do I get this energy? And if that energy that is originally there available in me, and it starts to be noticed to a certain extent when there is a wish, I want to develop or evolve, or I building something. Something in me has an interest in that kind of a possibility, and now when it starts, and if this wish is strong enough, and if there is enough knowledge what to do about it, how to climb up that vertical pole. What is meant by work, by what method? What is objectivity? How can I reach it? What is the meaning of little 'I' gradually growing? All that, of course, are questions which will come up when I start to think, and also

have a wish for the possibility of that kind of possible development for man, not naturally as man is on earth, but unnaturally for him, in accordance with the laws of great nature. Now I want to divide this energy I must know that whenever a great deal of energy is available it is not immediately available in the form that it can be used as building blocks for the little 'I' it has to be energy of a certain kind, and there has to be a process of conversion of that kind of energy in order to make it suitable to make the 'I' grow, and that is my purpose. The aim is constantly the building of 'I' ! The aim is not to change myself, whenever I have an idea that I ought to be different because I don't like what I have seen, I am avoiding the question of building 'I'. I am then interested in forming a different kind of behavior which is, of course, as a pattern a little bit more acceptable on earth. But I stay on earth.

When I am angry, we talked bout anger, the energy that is available, why did I suggest at that time to introduce an activity of the body, and try to become aware of such an activity, and try to remain awake to that activity of the body, as if it is something that is parallel to this process which goes on when I am angry, and when in anger, in saying or in feeling certain thing energy is being used up for the expression of that. Either I got mad, my voice indicates it, my body gets tense, it eats up the blood circulation a little bit, more and faster and everything. So see this when it happens, and now I happen to think about work, and then immediately I start to change, so I am not angry, I think then that is work, of course, it is not, I have to be awake. Now, immediately when I wish to be awake there is another thought that if I am awake then my anger will recede, and then again I change the (see page 25)

object of my so called objectivity that is that what I wish to observe in order to make this object better in accordance to the rules of ordinary earth. So I am really a little bit between the devil and the deep sea, because the wish is that I want to work that is I want to create this 'I'. It takes place in the little part of my brain, and it is fed there at the time when you say, you try to become aware of yourself, your body, and try to accept the condition of your body as it is whenever that is the attempt is made, or the kind of an effort is successful, then when I help to build the little 'I'. It stays very small for a long time,because immediately when that takes place in my mind there are many other reasons in the rest of my mind to undo, and if possible, the kind of an attempt, and to take over as it were, and continue like I said before in this particular state of anger.

I see this anger is staying, and I don't want it because it ptevents me from work, and now I wish to work, and I get it mixed up with trying to get rid of my anger, again I dilute the effort.

What it is in work, what is the requirement of 'I'?

The requirement for 'I' is only objectivity. 'I' doesn't even know anger, it doesn't even know a description of the state in which my personality is. All it is interested in from the distance where it has to develop, mind you it is not later, later is a different question.

In the beginning the little 'I' has to develop separately from the body, and cannot be influenced by any condition of the body because it is too small. Immediately, when it would become identified with the body it kills little 'I' It is separated, if it is now at a certain distance from where it could start to function, even if at certain flushes of a moment it functions in an objective sense, it then can observe the boly for whatever it is because 'I' is built that way. 'I' is built objectively, it is not built with any attributes of my ordinary consciousness of my ordinary unconscious state, and therefore, whenever anything of anger, any state of my body, my state of my mind or feeling starts to affect the possibility of 'I' to grow, 'I' is destroyed, or recedes or for me doesn't exist. Whenever, I wish to get rid off what I consider from the standpoint of earth with my unconscious mind not desirable then I interfere with my wish tohave an objective 'I'. At the same time,if objective 'I' can continue to exist, if here is enough of that kind of a wish which is not mixed by looking for an ulterior result, or ulterior motive of a con ideration of my anger, and judging it that it that it should not be there, but if this 'I' could continue to exist looking at meas I am, and if at the same time this little 'I' can become active regarding the possibility of being objective to a manifestation of the physical body then I have at last a chance that gradually this little 'I' can continue its existence aliitle longer, and whenever it exists,

it will have an influence on the conditions that it is my body. It depends now on whatever my wish is, when I realize certain tendencies, when I realize what I have done and usually this is considered when aft rwards I think about it then at such a time I may like to eliminate the tendency, become in that sense a better man, but first I must understand, it doesn't make any difference how I am, or what I am,it doesn't make any difference to 'I'. Its only interest is that it exists, that 'I' exist and that it exists as an observation process can continue to go on from 'I' as observer to that what is being observed, and what is being observed my body, and all the different manifestations remain for ever and ever an object identified within this personality, and it is no reasonwhatsoever to go against it as from the standpoint of 'I' it makes no difference in what condition is the body. This you must remember whenever you wish to work, you work for existence of 'I' and nothing else! You are not working to improve yourself, not working to stop your negative emotions, you are not trying to control yourself, you are not trying to say no, or yes, whatever it maybe unless 'I' says it! For that reason one has to remember that personality will continue in the manifestations physically with the activity in the feeling sense and the activity of the mental sense for quite a long time, and that it will take a long time before I will be able to accept for whatever it is. That the problem of identific tion and non-identification depends on the development of 'I'.

When 'I' is sufficently grown up, then I can expect this 'I' to remain non-identified.

The process of identification, or what I say impartiality is always misapplied. It is always understood as if it belongs to the ordinary mind, and it has nothing to do with the ordinary mind. The mind remains constantly active in identification whatever my physical activity is. That what becomes important for me is the development of something separate from me, which I for the time being delegate, as if it were out of me, and which I endow with a certain power, I call it God for me, because that God that I wish to create has to be imp rtial regarding myself which remains on earth. Now whenever I remember what work means, try to remember the aim is, I say to wake up, but what wakes up 'I' but not if it remains 'it' asleep. 'It'remains unconscious, 'it' cannot help it, 'it' is in within the range only of an unconscious state, 'it' will never be conscious until 'I' is conscious and returns to it, and then there is a possibility of conversion that this unconscious state into a constious one, --but consciousness has to be started in some place where there is a possibility of it remaining in existence, and has to stay away from earth because consciousness cannot as yet exist on earth,not as far as I am concerned, when I am unconscious.

When I return as a conscious being with 'I' then that what it is unconscious, of course, will become conscious, because I have that kind of a power. When God wishes to send Christ to earth, Christ remains conscious man, even if he is man, even if he is crucified. So, you see this thou ht, what do I wish, say it an 'I' don't even say I want to become conscious, I want to be awake, or I want to have flushes of awareness, it is good if you understand what is meant, it means the existence of something that at the present time doesn't exist, or if it exists, it is not available to me. The real meaning of existence of God, that God is when I say ominipresent, but I do not know what the laws of omnipresent are. All my laws are dependent on finites, concepts. But if I could only at times understand what is meant by infinity, I would understand that God is now, and that what I am in rea ity is now, and that what I consider 'I' is in reality now. But I wish to establish a contact with it, if one possibly can. What is that one starts with? What is it? How one considers that what is 'I'? Sometimes one says that it is the building of another body. Maybe so, the 'kesgyan' as an intermediary. But what is it? How do I conceive of that the formation of what? A body! How do I conceive the possibility of my being trying to become conscious, then something starts to be built with what? and how? In what form? You see, I can not define it.

I cannot describe how it is going to be, because when I say 'body' then I am already using a term that is used on earth. When I say soul-body, the soul is not a body in the sense of the physical body, 'kesgyan' I know little bit about feeling they are not like thought, they are not like matter, they are conditions lets say in space in which ordinary rules of dimensions do not apply. And whatever I start to think about that is that what is less and less dense, and I see it go up in vapour and then gradually I do not see it any more because it is mixed with something else, or it is so less dense, so little substance that it doesn't crustallize and I with my ordinary eye cannot perceive it,it belongs to a world which exists but that world is ghost to me.

For the time being I remain of that kind of a quality, I build 'I' and I do not see it, all I know that it must be there because, I am aware of something existing. I cannot define at all where the little 'I' is, and only for the sake of an argument I say, it starts in my brain because that is where that kind of a concept should belong, and of course it is true I can say yes, my brain starts to function now a little objectively, in an objective sense, but then what there are a few cells, and they start to multiply, and then what I say yes, like yeast it starts to spread over the rest of my intellect, and when it is there then somehow or rather it finds a little road, and its going through (and so forth) to my heart.

You see all these things are little concepts in order to make it a little easier for me to hope that by means of it I will start to understand certain things, and I am you might say drugged down by such concepts, down to earth, to put them in a form so that it can become perceptible for me, that I can, I even might say touch it. But you must never forget that that is not the truth. When I pray God, it is a different thing because sometimes I can get away from this idea that he is 'endlessness' and that he is governing the totality of the universe. When I really start to thingk, and when I really devote myself in my feeling, when I really almost by intuition reach a state of realization then there is nothing of that kind of a dimentional world in me, and all I can say I feel, I know and at that time I can do, and even then it is a terminology belonging to earth. When I say, I am, it is a different thing, because the level of being is different at different levels, and there maybe levels of being on earth and surely there are levels of being above and away from earth, and even then that 'endless' is something that puts a certain concept into in that kind of form because I used the word 'being'.

So I am reduced to say I, and 'I' I still say with my voice and I make a sound of it that I know, that is more or less familiar to me and in that I say it is the concentration of every kind of a good wish toward the development, toward the possibility of lets say freedom or at least to find my proper place and even that'I'has its limitations, It is still in my

the breath forms a sound, when I realize that, I say nothing, perhaps I sigh, perhaps there is nothing else, but letting out of air without the formation of sound, and only that what passes through my vocal cords, and it is I say, like a sigh, and even that when I come to myself is not enough because to know it, it is still limited, and then I am quiet. I am then in silence, and in that I find God. Try to go through these different stages of oneself to come to yourself in the proper way, and to make allowences for yourself as you are, when you are quiet, and you come to think and you come to feel you want to understand more and what it is in you that really wishes to grow up.

What do you really want? And to come to such conclusion, what is it that I want in my life, that I would like to have introduced in my life, my ordinary life, in the daily living, in the daily activities I have to do for which I have responsibility. What is it that I then wish, what is there that could be made available at that time when everything is now concentrated on this expenditure of energy for the feeding and the maintenance of my personality. Then I question that, is this all?

Is this all there is to it? Then I say is there something in me that is different from this? How much I do not know, but is it there?

I say, 'yes', can it really? You say, 'I hope'. Can it be? I say, 'it is'. Then you question, 'is it?' And all you can do is to remain silent at that moment, and let almost, I would say, God take care of it. This is your task Mary, once a day to try to remember that.

Q. I had asked a question concerning my personal life, but now I would like to ask you, how would I start to work?

A. You mentioned it last week, and didn't we talk a little about it?

Q. We talked about personal problems.

A. You stand in front of a door, you are in your room by yourself, you are in anoffice, you are on the street, something of you is there, your body you call it that, your body exists because it is a certain form of matter that you can touch and you can push through it. It has enough consistencey, you say, 'my body has a certain solidity, and this/I now call my existence. I also say that its existence as a body is being maintained by certain processes, by feeding process and by breathing and the reception of impressions by means of sense organs and here I am my personality is there. I don't quibble about it what takes place in personality in order to say it happens to be here because I happen to be born on earth, I happen to grow up in to what I am now. I hope to live a little longer probably I would change this and that and so forth, but I hope I shall always have this kind of body with the breathing apparatus, blood circulation, and nervous system, whatever the Lord has given me.

So I say, I am now here, here I stand.
Muscles are necessary to keep standing to support myself, to support my head. I look with my eyes, and see where I will go. I have sufficient command in my mind to tell my legs to move. I first stand still, I realize that I exist as a body. I have two legs, and that my mind can say, go ahead and march. Or go ahead and walk, and maybe I say, which one foot first, left or right. You say, 'left' good. I move my left foot, and I move my other foot the right until the end of the room.
I walk from one place to another during a certain length of time, I have traversed a certain distance, and I say I walk from here to there. Now.while I walk, I ask myself a question,-'would it be possible that something could remain aware of this walking of my body? Could it be that something in me is aware of the fact that this body is walking, and as it were that while it walks that it remains under that kind of anobservation?'
Theoretically, of course, it is possible. I can even explain it in saying that if someone who had absolutely no interest in me happens to be in the same room that that person could see me and record that, and as I say the person didn't know about me, and my appearance would leave him entirely cold. If he actually could be free from any form of r tionalization or conditioning, he would simply say, 'look there goes a body walking without any description at all, without any particular liking at all.

without wishing even to have that movement changed, and outside to imagine that there is something in me that does exactly the same thing,and as I walk,I try to remember what someone else might see and now I myself would like to observe myself this implies that there is something I now again call'I' would like to observe myself, naturally that what it is myself is my body is not the same as the'I' which supposed to observe, so then if there is this process of observation going on there has to be an observer and an observee, then there has to be some means by that which is now given to the observer representing the image of an object also must exist. I call the observer the beginning of 'I', I call the object my own body.

I call the means by which it reaches my mind that is whatever this little 'I' is aware of, I call awareness. So I walk, I make it very simple, I have no interest in reaching the other side then only I remain interested in this existence of this body walking, and at times I say: 'Look it walks, it walks .'

If I can reach the state of awareness by me ns of building in my brain somewhat what remains only observing, and of no interest whatsoever in the condition of the body (is in) but simply the fact that it happens to walk that I will have in my mind a recording of something that I call objective knowledge, you understand. Try this now several times.

In the beginning your ordinary mind, of course, will think about you walking, your feeling will also have something to say about this activity do not involving anything they kind of standing by themselves as ordinary activity of the physical body only.

Sometimes mechanical behavior can take place without the mind even entering into it. Ordinary habitual way of moving or behaving is, of course, without one's mind and sometimes when it is done correctly it is without any particular feeling,as soon as I start thinking about myself, I am on the wrong truck. As long as I try to keep this idea and concept of awareness which then has to be in regard to whatever the object is to see, --see again is the wrong word-- to become aware of that what exists the way it is, and accepts it then I have a record of something existing , this time inscribed in a certain part of my brain which is now trying to function objectively.

Wor starts with very simple things like that. It starts when you sit with the realization of this body, you look: 'It sits', no more and no less. You cross your legs, you try to become aware that is your little 'I' tries to become aware of your legs being crossed, never mind where the order came from. 'I' is only interested in the movement, you shake your head, you move your hands every once in a while, you do it quite unconsciously, but sometimes it can be brought so called you your consicence,

and then realizing that the body is moving like that it can become a matter of record in your objective faculty. The point is, you try to build this, you try to give it enough of that kind of data so that it can grow, and for the sake of giving it sufficient material I take my body as it were in different parts, and I would like to become aware of certain sections of it because it maybe very difficult to have the totality all at once, it is too much, I cannot become aware of everything that is taking place so we divide it into 5 little possibilities: one is the movement, the gesture, tone of voice, the posture, facial expression. Those are five things that someone from the outside also can see. The inner conditions in oneself of which I also could become aware of is muscular tentions. It is very important partly, I might say, facial expressions are muscular tentions, but what takes place in my leg or my arms, the body is something that I know about, someone else really doesn't, blood circulation could be used, breathing can be used, certain forms of condition of me, of oneself, not only of tenseness, but the result of blood circulation, or let us say any(other) of the nervous tentions. Say, unnecessary movements of myself, as a result, not because of my brain, but it happens to be. There is the totality of the different forms of behavior, and I call them different manifestations of the physical body, and I would like to become aware of them.

In the first place, of course, it is important the total personality also contains feelings and contains thoughts but for the time being I leave them out because usually that what I feel is expressed in the manifestation of the body, and what also very often leads to some form of activity, and its much to difficult to become impartial to my feelings and that what I want to introduce, although I don't talk too much about it as yet, is a question of the momentary recording of that what is taking place, for which we use the word somomentite.

The somomenite is a mental process that when an awareness has to pass over from an awareness into an awakened state I have to understand the existence of moments, and the existence of moments I cannot understand with my mind as it is because my mind is dependent on dimensions, it is dependent on the future, and dependent on the past. And my mind in the ordinary sense dosn't function as far as momentary recollection, it is always a little too late, or a little bit too early.

One can quibble about thatone, of course, Oh, but my mind can become conscious of the moment, Okay, Okay..

Lets assume it is so, in any event it is required for a moment of awakening. So now there are three states, I become alert to the fact that I exist, I become aware of the existence and accepting that what exists is for what it is, I wake up to the facts that I continue to exist in the

state of awareness. The first is my physical body, I am aware of the exi tence of that as it is, and I observes this. I become aware of whatever is my body at this moment doing without defining it or liking it or disliking it. I now want to become aware of my body at the time when its experiences acertain form of behavior which is recorded in my brain, and I call that somomenite

Here is work. The whole day I have moments. Theoretically, every moment is an opportunity to be awake to! My ordinary process of thought and feeling continue and they always have the upper hand, but if at certain times, I happen to think about work, I wish to work, I can make something without violating the existence of my personality as it is, simply by placing something outside of it which if it could continue for any length of time would constitute a line that is parallel to my ordinary existence. Then there is the picture that there is an unconscious existence of my life as represented by my personality. There is a possibility of a point and perhaps point extending a little longer whenever it is aware of this attitude to become an awakening of that what could function consciously. So I divide now this possibility between 'it' my personality or what ever it is and 'I' which is the beginning of this possibility of objectivity for myself. Try it now at any one time you happen to think about it, and you say I wish to make that effort at a time when I think about it, and I feel it then something is required of me to become aware, and it is

then that the wish to awareness has to be changed over into an experience of awareness. A wish for awareness is changed over into the experience of awareness. How that is done, no one can tell you and for the time being you make for yourself attempts and for the time being you accept what it is the best attempt as having value for you although you might know and you might admit there it is not as yet as it ought to be, but that it is the best what you can do. Now, you walk, you use your movements whereever the body goes you try to become aware of it, where ever it is you are aware of it.

If you move your arms you try to become aware, simply tell yourself I sit, I get up, I walk, I move my legs. I press with my feet on the ground, I push my body through. I take the next step, I mive my muscles. In the meantime I have a posture , I have an expression on my face. You say the next day, gestures. Your right arm only, your left leg only. All such things are existences which, of course, make up the totality of myself, but in order to make it a little easier for me I simply make the object a little smaller and it then as if there is something that goes along with me and at times disappears and at times it is there and whetever I have the wish really to wake up, and that kind of an effort of work on myself, then there is a possibility of an experience in which experience

I have an awareness, and if it is prolonged a little bit of an awakening, that is the acceptance of that what I am(whenever) in whatever my body is doing without interfering in thought or any influence from my feeling.

No, go and do it!

Q. To slow down my movements?

A. You will find out what you have to do.

You will, of course, slow down. You will stand still even. You will say, 'Wait, I want to hold on to myself, I want to see myself!'

You stand still, then you will walk, start to walk very gingerely, carefully as if you were walking on eggs, you don't dare put your feet down, you want to hold on to that and you do, and you lose it. Be prepared, you lose it ten thousand times against once having a real awareness. But if once you have a real awareness two things are solved, one is that the fact that you can have it, is established, and the other is that practice

Alright.

This is for all of you, re-capitulation of work, and this is the kind of thing what you have to think about and then do. You have to remember again and again, day after dat, almost I would say hour after hour to become clear to remember work. What is the simple ABC this simplicity of the application of a concept of objectivity. What is it in my life, and all the rest of whatever you think about and all the improvements (see page 42)

What you want to make and all the obstacles that are in the way of that, try to see then what is it that is in the way for this very simple little bit of a formula.

I wish to wake up, I want to act sometime I say:

" 'I' exist, I am, My body is there, 'I' observes, 'I' is aware, 'I' is present to myself."

THIS IS WORK ON MYSELF. This is the effort as presented by work. Work is an effort, it is an intention based on a wish, it is at that moment of conversion of that what is your wish into the actuality of an awareness. Again I say, it is an effort of some kind of a mental nature which gives you in your mind a realization of a recording of some hing as if in a flash of lightening -in there is in darkness that kind of recognition of that what exists when it is only at that moment when the lightning strikes, or is in the sky, you lit up, when you wake up, and you know by that kind of a taste there is that kind of an experience for you when you are awake,or even when you even are aware when that something took place, that is as a result of an effort you can make, and at the same time a result of an accidental happening over which you have no control but for which you can be very glad if it does happen. The main thing is an experience of being awake that is conscious that is contact with that what is free from earth, that is sometimes an experience of heaven on earth,and sometimes it is a realization

of that what is heaven within one as a reality of oneself which is undestructible and indelible and always is and will be for ever and ever.

So, I wish you good luck, maybe not luck, maybe something you made. Maybe something sometimes you pray for in any event something you hope that will come to you because of a wish. When with this wish you try to be in that kind of state in which it might be succesful.

Good night.

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